

DOSSIER LITERACIES, EVENTS AND SOCIAL PRACTICES

Dossiê Letramentos Eventos e Práticas Sociais

Socioliteracy: an interface between rural knowledge and academic knowledge in the autoethnographic perspective

*Socioletramento: uma interface entre o saber
do campo e o saber acadêmico na perspectiva
da autoetnografia*

*Socioletramiento: una interfaz entre el
conocimiento de campo y el conocimiento
académico desde la perspectiva de la
autoetnografía*

RESUMO

As ações afirmativas no Brasil criam acesso a uma população que, em outros tempos, não imaginava estudar em uma universidade pública. As pessoas do meio rural trazem consigo um perfil sociolinguístico que entra em conflito com a cultura acadêmica da universidade. Diante desse desafio, apresento o resultado de uma pesquisa sobre socioletramento, que foi realizada na Licenciatura em Educação do Campo, da Faculdade UnB Planaltina, de 2013 a 2019. Este artigo tem como objetivo examinar o socioletramento nos Trabalhos de Conclusão de Curso que integra conhecimentos teórico-metodológicos de sociolinguística, letramentos múltiplos e etnografia, saberes, fazeres, conflitos dos povos camponeses.

Palavras-chave: socioletramento; formação de professores; cultura das comunidades quilombolas; etnografia.



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ARTIGO

ABSTRACT

Affirmative actions in Brazil create access to people that, in other times, could not imagine themselves studying at public universities. People from rural areas bring with themselves a sociolinguistic profile that conflicts with the academic culture of the university. Faced with this challenge, I present the result of a survey on socioliteracy, which was carried out in the Rural Education Course (LEdoC) at Faculdade UnB, Planaltina, from 2013 to 2019. This paper aims to examine socioliteracy practices in essays which integrate knowledge, theoretical-methodological aspects of sociolinguistics, multiple literacies, ethnographies, actions, and conflicts of peasant peoples.

Keywords: socioliteracy; teacher education; culture of quilombola communities; ethnography.

RESUMEN

Las acciones afirmativas en Brasil abren el acceso a una población que, en otros tiempos, no podía imaginar estudiar en una universidad pública. Las personas de las zonas rurales traen consigo un perfil sociolingüístico que entra en conflicto con la cultura académica de la universidad. Ante este desafío, presento el resultado de una encuesta sobre socioletramiento, que se realizó en la Licenciatura en Educación Rural, en la Faculdade UnB Planaltina, de 2013 a 2019. Este artículo tiene como objetivo examinar la socioletramiento en Trabajos de Finalización de Curso que integren conocimientos teórico-metodológicos aspectos de sociolingüística, alfabetizaciones múltiples y etnografía, saberes, acciones, conflictos de los pueblos campesinos.

Palabras clave: socioletramiento; formación de profesores; cultura de las comunidades quilombolas; etnografía.

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INTRODUCTION

“We arrived at school, now what?”
(Bortoni-Ricardo, 2005)

The presence of people coming from the rural areas: *quilombol*¹, *ribeirinhos*², *indigenous people*, among others, in the university, through affirmative action promoted by public policies, causes changes in the way of dealing with literacy at the university, particularly, with academic literacy. This highly privileged context is combined with issues of culture, identity and linguistic diversity, bringing challenges and possibilities into university classes.

Affirmative actions in Brazil create access to people that, in other times, could not imagine themselves studying at public universities. People from rural areas bring with themselves a sociolinguistic profile that conflicts with the academic culture of the university. The rural people bring with themselves their way of thinking about the world, their culture, identity, linguistic variety, which often come into conflict with the academic culture of the university. This conflict makes possible to reflect on how the university can embrace diversity and transform these rich cultural expressions into research, and maybe into social change. And yet, diversity can bring about challenges, making it necessary to create strategies on how to deal with this context, so we are able to profit from what is best in this situation and possibly enjoy it.

Confronted with this challenge, I present the result of a research on socioliteracy, which is situated in a macro context, however, I limit it here to a micro scenario. This work adds to other investigations on academic literacy, teacher education and diversity: Kleiman (1995), Vóvio *et al.* (2010), Moura (2015), Araújo (2015), Lillis *et al.* (2016), Melo (2018) and Silva (2018). The intersection of these fields still produces a small amount of research in Brazil, and most of the work is done in Applied Linguistics and Educational Sociolinguistics, boosting multidisciplinary investigation in the relationship between linguistics, literacies as social practices, genres and ethnography.

The research was carried out at the Rural Education Course (*LEdoC*)³, at *Faculdade UnB Planaltina (FUP)* from 2013 to 2019. This study has a lot to do with my involvement with the undergraduate students of this course, because as a professor in the Reading and Writing course, and of other courses in Linguistics such as: Fundamentals of Linguistics, Morphosyntax, Syntax, Semantics, Pedagogical Practice and as advisor in Course Conclusion Papers⁴, I have a very close

¹People that live in rural communities founded by black people that were enslaved during Brazil slavery period but were able to run away. Afro-Brazilians of African origin.

² People that live in communities along rivers, especially in the North region of Brazil generally living off the family farming, the extraction and management of forest and aquatic resources; children of indigenous and non-indigenous people.

³ The students can get a job as teachers in the rural area of Brazil with a degree in Rural Education.

⁴This is a paper explaining the theory, data analysis and result of an academic research conducted by undergraduate students at their final semester at the university. In general, the genre of this paper is that of an essay, and it is submitted to a committee of three examiners who make comments on it

relationship with the students in class. This makes it possible for me to work with four years, the time undergraduate students need to get a degree, helping them with academic literacy.

I analyze here some essays written by my students of the Rural Education Course focusing on socioliteracy. For this work, I positioned myself in the role of researcher, considering the need to disseminate the findings of essays of the Rural Education Course, with themes that are relevant to rural communities. I highlight the work done by students that are quilombolas from Chapada dos Veadeiros – GO.

For the development of the students' academic literacy, specifically for the writing of the essays of the Rural Education Course, there was a preparatory phase with the use of strategies considering a whole scenario of students' decision and first entry into the Rural Education Course, their development in the course, and their involvement with other fields of knowledge presented by other faculty members of this course. However, academic literacy, sociolinguistics and ethnography are the main focus of this paper.

It is worth mentioning that due to the linguistic variety of the students of the Rural Education Course, we took sociolinguistics as an axis that theoretically and methodologically guides the work in the Language Courses students take for a degree. I think that with sociolinguistics knowledge, students feel empowered to value their vernacular language and seek to learn the variety of prestige used in the academic setting.

My position as a professor at the Rural Education Course has made me embody the role of an educational ethnographer, who seeks, here and now, (ERICKSON, 1990) observes, reads the world (FREIRE, 2008), analyzes, evaluates to understand people and seek strategies to mediate interaction with the students, always considering their culture, identity, history, memory, and knowledge.

The key to literacy that is inclusive, in fact, lies in the search for knowledge and strategies that can develop the communicative competence (HYMES, 1972) of students for the production of different genres (BAKHTIN, 2003), which circulate in society. Through academic literacy, which is added to the knowledge of people in rural areas, especially the quilombolas, throughout their studies at the Rural Education Course, in different areas of knowledge, students can use the essays of the Course to represent their multiple literacies and disseminate knowledge about their communities in specific settings (STREET, 2014). I understand multiple literacies as:

Different types of knowledge that are built and sustained from different situations of reading and writing, constituting social and literacy practices that circulate in different spheres of providing readings, understandings and interpretations of empirical and scientific knowledge. For us, reading and writing proficiently is one of the keys to building, refining and transforming education. (SOUSA *et al.*, 2016, p. 11).

The observation and description of the experiences of rural communities, mainly Quilombola communities, which are in the analyzed essays, present an ethnographic look (ERICKSON, 1990)

that makes a detailed reading of a people and their culture. The neophyte researchers that are from these communities bring in their memory specific knowledge of that same context, with the view of subjectivity, which constitutes autoethnography (BLANCO, 2012).

Having developed academic literacies, the standard form of the language (BORTONIRICARDO, 2004) required for academic papers, people who were previously object of research, through ethnography, become leading researchers, using ethnography with an external look at their researched community, with an autoethnographic point of view, as one who looks from the inside out.

Communicative competence, which is within the Ethnography of Communication approach, a term that was coined by Hymes (1972), is defined as a set of skills and knowledge necessary for people in a group to understand each other. That is, it consists of the ability to interpret how to properly use the social meaning of linguistic varieties in any context of interaction. This concerns the genres used in everyday interactions, in different situations of language use, whether in a face-to-face conversation among a few or many people; in trade negotiations; in teaching classes at schools or universities; whether through bureaucratic, media, journalistic written genres; whether in relaxed speech, which is used through metaphors, ironies, personifications, or even in interactions through remote means.

There are infinite situations in which linguistic variety is presented through different genres. This diversity cannot be neglected when addressing teacher education courses. In this course, the ethnographic look of the teacher is essential. Thus, the knowledge that favors this methodology in the classroom was expanded, especially in the academic context of quilombola (african descent) and indigenous teachers.

From this context, this paper aims to identify socioliteracy in undergraduates' papers of the Rural Education Course, which is configured in the integration of theoretical-methodological knowledge in sociolinguistics, multiple literacies and ethnography, mainly focusing on knowledge, practices, conflicts, and rural people's problems.

1. RESEARCH DATA AND METHODOLOGY: WHAT AND HOW

The research data consisted of thirty essays, from 2013 to 2019, by undergraduates in their final term of the Rural Education Course, twenty-nine on Language - Linguistics, and one in Natural Sciences, which are the two major areas students can choose from. The essays of the Rural Education Course are hosted at the Central Library of the University of Brasília (UnB).

This paper can also contribute to the indigenous teacher's education and can indicate facets of socioliteracy guided by social, linguistic, cultural and identity factors of beginning teachers-researchers, in relation to their autoethnographic view of their social reality that implies in their professional and personal continuing education. In this analysis, I focus on the introduction, which I

consider another genre that is located in different genres, including conclusion papers. The frame of the introduction presents the theme, the problem, the motivation, the context, the aims, the indication of theoretical and methodological basis and the contribution of the research, which contextualizes the readings for the work. The authors of the essays of the Rural Education Course are identified by the names of trees found in the Center-West region of Brazil named Cerrado (*Jatobá Hymenaea sp.*, Mangaba *Hancornia speciosa*, Baru *Dipteryx*).

For the analysis of the data, I resort to the interpretivism of qualitative research, which takes place through a macro display of a table that summarizes the themes and socioliteracy information in the essays of the Rural Education Course. Throughout the analysis of aspects related to socioliteracy some authors are privileged with their explicit discourse, to ratify the axis of the discussion, which is socioliteracy and all its unfolding of theoretical and methodological scope. In the analysis, socioliteracy is an axis that unfolds in aspects of sociolinguistics, such as linguistic variety, orality, linguistic prejudice; multiple literacies, covering aspects of reading, writing, non-verbal language, ethnography, visualizing observation, description, culture evaluation, identity, memory, history, social problems of the community; and aspects of autoethnography in the presentation of subjective narratives in relation to everything that is based on aspects of ethnography (FREIRE, 2008).

2. THE ESSAY: CONTEXT OF SEVERAL FRONTS

Essays are contexts of multiple literacies (SOUSA, 2016; LILLIS, 2016) that reveal culture, identity, research, ethnography, memory, and history. They can contribute a lot to reflection on teacher education, especially that of rural educators.

Understanding their linguistic variety, and mainly their communicative competence (HYMES, 1974), allows students of the Rural Education Course to circulate through the vernacular and/or school, and/or academic variety and produce texts using the one considered most prestigious. This practice can lead to academic literacy, when we think about the students in research and the production of a scientific text such as the essay, because of the construction of the social role, of teacher-researcher/beginner and taking into consideration the particular social reality itself. This is because these students were able to refine or/and expand their literacy through situated events of reading, investigation, interpretation, text production, which materialize in a genre.

This reflection opens up a range of possibilities on how the construction of an academic research can take place, since this whole context is linked to territories, to social and cultural realities and identities that go beyond a course, in the case of this study, the Rural Education Course, and at the same time all these questions are within it. The literacy as a social practice associated with sociolinguistics has contributed, as can be seen in the research recorded through the essays written

by the students of the Rural Education Course, with knowledge that will guide them to know how to deal with issues related to different languages in their daily and school practice.

In the Essays I found data that came from the oral knowledge of the elderly, who keep in their memories the history of their community, related to the following topics: struggle for a plot of land, environmental protection, family, folk medicine, the rural school defense, religiosity, and so many others that relate to a group's culture and identity.

Currently, with the creation of university courses addressing people in rural areas: for the indigenous, intercultural degrees, and for peasants and quilombolas, the Rural Education Course, there has been the emergence of multiple literacies that incorporate traditional knowledge, coming from these communities' particular oral, cultural and identity practices, and urban and academic literacies (SOUSA, 2016). In addition, there are different ways of registering these communities' knowledge through the diversity of semiotic resources and "ways of talking" (HYMES, 1974, p. 182). According to Kleiman and Sito (2016, p. 169-170):

[...] we note a redefinition of the concept of literacy in terms of two dimensions that point to resignifications worthy of mention: firstly, the diversity of semiotic systems and modes of communication and, secondly, the linguistic-cultural diversity. The concept of multiliteracies encompasses these two dimensions, pointing out that other systems of meaning, such as sound, oral, gestural, imagery, and graphic; Literacy is not just about writing. (Translation from Portuguese R. Souza)

The university is a social context where there are many ways of reading and writing different languages, such as Portuguese, English, Spanish and Indigenous languages in different genres, for example: narrative, descriptive, dissertation and expository. Each university course, in addition to the requirement of the standard writing, has a lexical and semantic variety of the area of activity, for example: Medicine, Law, Biology, Mathematics, Architecture, Engineering, Education, and so on.

Academic literacy, in particular, is already in the domain of the linguistic and stylistic variety of each professional area, which students in those areas need to learn or understand. Of course, depending on the linguistic insertion in a given linguistic variety, the insertion will be easier or more difficult. Within a specific course at the university, depending on its interdisciplinary approach to a central theme, the student will also have access to different writing styles and, consequently, to a different access to lexical and semantic varieties.

It is a fact that with the entry of diverse people in public universities, it has also been noticed the entry of cultures, identities and sociolinguistic profiles that bring with them different ways of understanding the world. These ways can contribute to different ways of producing academic works.

In this regard, the research group Sociolinguistics, Multiple Literacy and Education (*Sociolinguística, Letramentos Múltiplos e Educação - SOLEDOC*), with the works by Moura (2015), Araujo (2015) Almeida (2016), Carvalho (2016), Silva (2016); Ribeiro (2017), Melo (2018), Pereira (2018) and Silva (2018) at the master's and doctoral level, has dealt with the perspective of

socioliteracy. But, returning to the essays I analyze, this genre in the Rural Education Course is one of the developments of socioliteracy, as seen in section 4.1.

3. WHO, WHAT, HOW, WHERE: SOCIO LITERACY

I will present a table that summarizes the theme and content of 30 essays by students in the Rural Education Course who graduated from 2013 to 2019, in the areas of Language and Natural Sciences.

The essays make up a dynamic context where the result of the academic literacy process can be identified with the mediation of sociolinguistics, multiple literacies and the ethnographic methodology, which are part of the courses offered in Rural Education, highlighting students' knowledge and accomplishments. We call this integration socioliteracy.

Let me explain the name socioliteracy. In the Rural Education class, I started to characterize the work that was being carried out with the students in the Reading and Text Production classes, from 2010 in this way, because with a course with 60 students speaking varieties of Brazilian Portuguese to work on academic reading and writing, I began to bring in sociolinguistic knowledge, so that they could understand the linguistic variety of teachers and colleagues and the texts that were circulating in different disciplines of Rural Education. They also kept diaries of the events that took place in class. In fact, I adopted the posture of a teacher-researcher (BORTONI-RICARDO, 2008), that is, I assumed the role of a classroom ethnographer, who observes, takes notes of the field events and reflects on them in search of data.

Thus, I had ethnographic narratives, which according to Blanco (2012), consist of autoethnography, when one is inserted in the context and subjective reflections are drawn from it, which, in fact, is what I did. I adopted autoethnography for the development of students' writing as well. In the students' written texts, I always identified their linguistic variety. With the students' permission, some texts were analyzed in class, to deal with the linguistic varieties of the texts, from the most standardized pattern to those that are more associated to oral tradition (BORTONI-RICARDO, 2004). In addition, with the fragments of spoken language in the texts, we discussed their cultural identities, memories, life stories, real autoethnography.

From that time on, it was a great challenge for me to find strategies and knowledge that would lead to academic literacy, valuing the students' linguistic varieties, showing the lexical and semantic varieties of the texts, from different areas of knowledge, that circulated in the Rural Education Course. This was what I named socioliteracy.

At the time of my post-doctorate, 2018, at the University of Campinas, under the supervision of Angela Kleiman, while reading a book by Bazerman (2007), I found the term "socioliteracy". With great curiosity, I checked the meaning of the term for him, but it did not have a precise conceptualization, only the following:

In a differentiated contemporary society, each person participates through multiple identities and interests, because individuals develop in multiple fields of socioliteracy. To some extent, these identities can be kept apart, thereby simplifying individual roles within each field (BAZERMAN, 2007, p. 80).

I understand that in a way this explanation by Bazerman is aligned with what I was doing as a professor in the Rural Education Course, as I mentioned above.

To close this section, the table below is a summary of my analysis:

3.1 Summary of essays from a socioliteracy perspective

Number of Essays	Theme of Essays	What do the essays show
1	Influence of the employer class discourse (discourse of representation of power resulting from class hegemony) on family farming practices.	Naturalization and power of the agribusiness discourse in the discourse of family farming, monoculture cultivation, land degradation, erosion of culture and peasant identity. An autoethnographic look through ethnography. Contribution of Rural Education in teacher education for critical literacy on the level of interdiscursive relation (narrative, descriptive, dissertation and expository).
7	Multiple literacies of peasant and quilombola communities in the Center-West of Brazil (Goiás, Mato Grosso and Mato Grosso do Sul)	Genres specific to quilombola communities with intergenerational linguistic variety. Tradition of oral culture. Quilombola identity. The school relationship with the local culture. Such points indicate multiliteracies. An autoethnographic look through ethnography. Contribution of Rural Education to teacher education for critical literacy.
8	Peasant or quilombola linguistic variety	Linguistic prejudice (Prejudice against the variety of writing and speech of academics from quilombola and indigenous communities (BAGNO, 2008). Orality and literacy. Linguistic varieties in contact. Stigmatized linguistic varieties. Linguistic varieties of school and community. Intergenerational linguistic varieties. Language behavior and attitudes. An autoethnographic look through ethnography. Contribution of Rural Education to teacher education for critical literacy.
11	School literacy and oral knowledge	School literacy and social inclusion. Reading and writing in rural schools. Oral knowledge in school literacy. Literacy and interdisciplinarity in teacher education. Cultural genres and teaching. An autoethnographic look through ethnography. Contribution of Rural Education to teacher education for critical literacy.
1	Memory in a settlement of the Agrarian Reform	History of an Agrarian Reform settlement and struggle of land conquest.
2	Portuguese Language Teaching Methodology	Concern with the teaching of Portuguese in teacher language education in the internship
1	Sustainability and environment	Ecolinguistic study in a quilombola community: An autoethnographic look through ethnography. Contribution of Rural Education to teacher education for critical literacy.

3.2 Socioliteracy: paths, challenges, and strategies in the students' essays

Reflecting on the 30 essays, I found that for the development of an academic literacy praxis it is necessary to create opportunities for students to have access to language research, since language is the means of accessibility (GIMENEZ; THOMAS, 2016). Therefore, for Rural Education

students to have more access to academic literacy, it is important to observe and reflect on what they bring in terms of their linguistic varieties, from the social and school context to cope with the variety they expect to learn. In this way, there can be an understanding of the varieties that circulate in the academic environment with their specificities through different genres and their language styles.

The inclusion of people with cultural and linguistic diversity in public universities, in the case of Rural Education / Faculdade UnB Planaltina, makes one think about how to deal with academic literacy in the courses these people attend. Brazilian Portuguese (BAGNO, 2007) is heterogeneous and cultural diversity is part of the formation of the Brazilian people. Many changes have taken place in Brazil with industrialization, with the use of technological resources and with multicultural interaction, and dealing with this heterogeneity is a practice of the language teacher's work.

We know that variation of any level makes its way into academic writing. Something acceptable, obviously. Therefore, it is recommended to discuss with students, especially those who take the "Reading and Text Production" course, in addition to the configuration of academic genres, the lexical, semantic and stylistic variation that comes from less monitored speech (BORTONI-RICARDO, 2004), the possibilities of morphosyntactic variation of texts, and which variety is more accepted in academic genres. Considering that academic literacy also involves autoethnography, some reflection is also recommended on the students' personal identities, their intellectual and personal experiences. This can often come into conflict with the students, but there can be negotiation and peer debate in order to resolve the issue of voice in the written text (KAUFHOLD, 2016).

As some topics in Sociolinguistics were approached, such as: linguistic heterogeneity, linguistic variety and variation, levels of linguistic variation, community competence, linguistic behaviors and attitudes, stylistic monitoring, and others, many students began to understand the Portuguese language variety better, which greatly facilitated the work with academic literacy. According to Zavala (2010, p. 72):

despite the massification of higher education in the country – and the coming of people from indigenous and peasant backgrounds – there is no guarantee that students will come prepared to deal with academic literacy [...]

The discussions about socioliteracy that interface rural knowledge and academic knowledge from the perspective of autoethnography presented are found in the relationship of multiple literacies with the dynamics of sociolinguistics in more qualitative terms. This is what was found in most of the 30 analyzed essays of the autoethnographic texts.

Rural Education Course prepares teachers to work in middle and high school. However, there is news from the majored students, who are in contact with us, that there are majored students working in elementary school. This is due to the lack of teachers for this type of education in rural

schools. In a way, it is a gain for children to have teachers with very specific knowledge of language, who understand literacy, sociolinguistics and text production and value the culture and identity of their community, fulfilling the duty of teaching literacy considered of prestige.

In this regard, Jatobá's essay records fables that come from the oral knowledge of the elderly in the community and those that are created in school literacy by children and pre-adolescents at the end of elementary school. With this, the teacher shows in her essay the intergenerational variety that occurs in her quilombola community, bringing the memory of the elderly, as part of cultural heritage and at the same time updating her students about their history.

For Ingle and Yakovchuk (2016), writing can have a meaning of knowing, as it helps in the recognition of the student's self, which must be done. Academic literacies, if well used, have the power of changing students.

We can perceive how academic knowledge for the quilombola people brings empowerment, especially when we take into account all the struggle, which they have to face when they arrive at the university: socioeconomic, racial, sociolinguistic; but this does not invalidate the use that they take from much of the literacies that the university offers. Many know how to take advantage of their knowledge acquired in the rural communities in their favor, producing original works that are rich in knowledge of their social reality. Thus, Pequi makes this comment:

This essay is the result of my studies, as a student of the Rural Education course allows the student to place herself/himself as a researcher of the community, bringing local issues to the scientific environment. I believe that this course was the most important thing that has happened in recent years, as it is a course that makes people see things differently, analyze things from a different perspective, have a broader view of society. Through this course I became a critical being and started to look at society with another vision. It is a course that allows you to reflect on reality [...] (p. 19).

This vision helps the quilombola students in teacher training, using strategies that were learned in Rural Education Course that value their culture and identity, their linguistic variety, which perhaps with another look might not happen. The entry of people from the countryside, quilombolas and indigenous peoples, into the public university, can promote daily transformation in the way Brazilian society thinks about diversity. I have mentioned here people from the countryside, without excluding those who are not part of this discussion, because I interact with a local group. Such transformation can lead to learning to interact with different realities in the university, which is so governed by canonical practices: these which often do not meet the cultural, identity and sociolinguistic diversities that are part of those peoples. Here are challenges for further thinking.

Mangaba, as well as other quilombolas, indigenous people or gypsies challenge us in the ways of being a teacher and researcher. In her Course Conclusion Papers, she wrote more than a hundred pages. She had so much to say after she became a researcher at the Kalunga Tinguizal

community, located in the municipality of Monte Alegre de Goiás. The name of the community is inspired by the native tree Tinguí, whose fruit is raw material for soap production.

Mangaba addresses several themes of her community in her essay, with the general purpose of investigating and analyzing orality and literacy in a perspective of the Kalunga people's social inclusion. Mangaba also investigated how the orality processes historically work in the Tinguizal community; mapping and relating representative discourses of traditional Kalunga literacies; and examining what influences the sociocultural context exerts on the community and school; also investigating to what extent teacher training contributes to the recognition of the multiple literacies of the community and how they can be strengthened.

In view of this outline, Mangaba, with the ethnographic narrative that she tells in her text, discusses themes with considerable reflection on orality and multiple literacies in quilombos (former slaves' territories); how people understand literacy in traditional communities; what is quilombola education and rural education; a proposal of multiple literacies to quilombola education; the Kalunga people's knowledge and actions, which she classifies as differentiated literacy. It also presents cultural and religious events, beliefs, prayers, blessings and other traditions of the Tinguizal community. About the school, she makes a very sharp description of the institution with the pedagogical political project. In addition, she interviewed people of different age groups from the community to complete her ethnographic study with more refinement to support her research work present in her speech. According to Mangaba:

debating orality and literacy is to understand that our sociolinguistic tools transcend their historicity, as social literacies are cultural practices, passed on from generation to generation, which result in important linguistic instruments of social or intercultural inclusion, that is, instruments of knowledge that circulate in the social media. (MANGABA, 2017, p. 19)

Orality for traditional communities is very relevant, as it is through it that the history of the territory, deeds, knowledge, beliefs, values, traditions, rites are passed on. In other words, it is through orality that the memory of a community based on oral practices passes from generation to generation.

With the Rural Education Courses, writing and other forms of communication such as visual arts and technologies are entering communities and exerting influence that can add or subtract, that is, they help to improve the understanding of traditions or cause conflict and confusion in them. This change can be imposed on them, or it can take place in a negotiated way, as considering their tradition.

Mangaba's research thinks about orality in several dimensions: as a linguistic resource for transmitting knowledge, or as everyday communication in cultural settings: music, prayer, songs. Orality and its linguistic variety, which is part of the identity of a people, and orality, which can bring

about conflict in relation to the school variety, if this is not well worked out sociolinguistically (MOURA, 2015). All of these can be considered a context for study at the university.

I have experienced, as a supervisor and examiner of the graduate work, at the Rural Education that native students with knowledge about literacy in different conceptions of sociolinguistic ethnography have used this knowledge, in a very competent way, to study their communities or their own relationship with this knowledge. Almost all of the 30 essays I investigated are concerned with their social reality, which belongs to them and the community.

The essay belongs to academic literacy, in the sense that this genre is specific, that is, typified (BAZERMAN, 2007) for a given social sphere, with a directed purpose, with well-established norms, well-established producers and readers; it is specific and highly institutionalized, homogeneous and hegemonic. However, its configuration, style, lexical variety and norms of use vary according to the undergraduate course, in the case of Brazil, where the essay is one of the genres of the Final Paper (*TCC*). The essay, like other genres of the *TCC*, such as the article, projects and reports, are genres of a scientific nature, and they can also be multisemiotic according to the languages that are used in their composition (symbols of writing, graphics, tables, photographs, colors etc).

Baru's essay and all the others analyzed follow a formatting pattern, but this pattern is not as strict, as in many university courses, where there is a very strict requirement regarding the formatting of scientific papers.

The Rural Education essays under study follow an academic standard, with formatting rules for that, but many of them are creative in the themes, in the methodology, in the integration of theories and practices, especially regarding autoethnography. Baru, with a lot of creativity and in possession of the knowledge acquired at the university, did her Course Conclusion Research in 2 different genres: essay and documentary. Here she reached creative, multisemiotic and multicultural academic literacy.

The documentary is very important for rural people, especially those who do not have access to written texts, due to having no access to literacy. And the documentary genre is a form of inclusion for everyone to participate in research, knowing about their territory, their history, their highlighted linguistic variety.

About the documentary, in informal but ethnographic conversations with indigenous people, they suggest it should be considered as an academic work with the same function as the essay, dissertation and thesis, in audiovisual format. They really enjoy working with photography, images and drawings, and with sounds to show their culture and oral language.

In view of this discussion, I argue that socioliteracy constitutes a strategic configuration that integrates knowledge of multiple literacies, genres, sociolinguistics; knowledge of ethnography and the application of autoethnography to facilitate the development of academic literacy by people who come from the countryside, such as the quilombolas.

Thus, the theoretical and methodological strategy of socioliteracy has been shown to be satisfactory for achieving the academic literacy of students who enter the university, bringing with them their cultural, identity and linguistic diversity, which is rich for the university and can contribute to social transformation.

CONCLUSION

The thirty essays of the Rural Education Course that I analyzed bring knowledge of local contexts or multicultural literacies, which were previously under the control of dominant literacies, but that with the implementation of public policies, such as teacher training, can strengthen the protagonism of those who were previously just “objects of research”, as is the case of the quilombola people.

Even being in accordance with the norms established by the university, the essays investigated present a lot of creativity and solutions in the ways of talking, showing themes that arise out of real problems, very close to the cultural reality of each author, which constitutes a latent scenario of much knowledge.

In addition to these aspects, I have presented a theoretical-methodological contribution within socioliteracy for the purpose of academic training, mainly of professors/researchers, people from diverse sociocultural background.

I emphasize that socioliteracy is not a new theoretical-methodological approach, but the integration of empirical and scientific knowledge that emerged from challenging social practices, demanded attitudes on the part of those who were in the mediation of academic literacy. These attitudes conflicted with knowledge from the contexts of diversity. Still, there are many ways to go in search of literacy practices at the university that can address the diversity of Brazilians who are part of this context.

The papers, in a way, present the return of empirical and academic-scientific knowledge in the view of the teachers/researchers/beginners from the countryside. They can be seen as records of social practices.

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